Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

UNDERWOOD AND UNDERWOOD

THIS MONTH—CHANGING CHINA

Laymen's Missionary Movement of the United States and Canada

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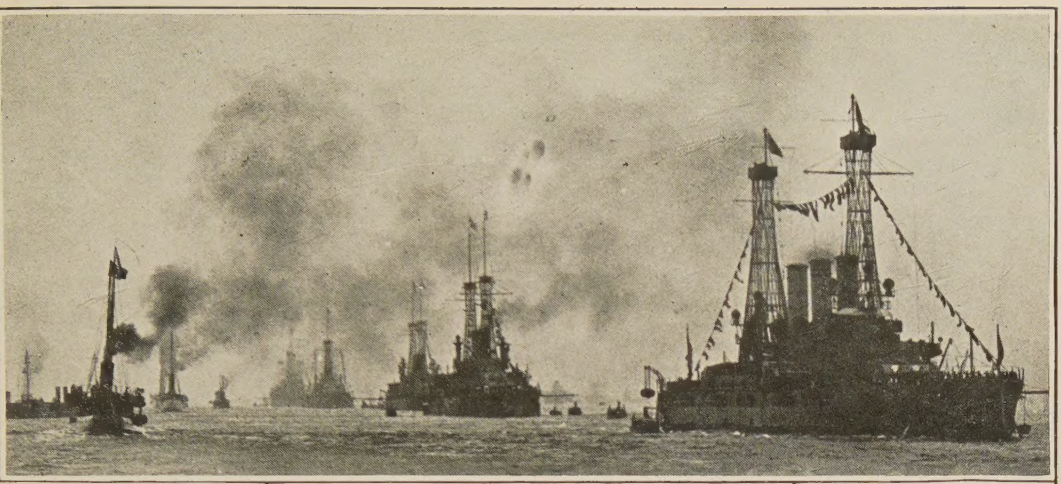
The Picture on the Cover

The Leaning Tower of Suchow

ON the summit of "Tiger Hill" on the outskirts of Suchow is this beautiful pagoda which in its slanting position reminds one of the Leaning Tower of Pisa. The hill was made by human labor to cover the tomb of Ho Lu Wang, founder of the city of Suchow, and the tower was built some years later in 601. In 1428 the original tower burned down, the present one being built ten years later.

China abounds in picturesque and historic specimens of oriental architecture. The progress of western civilizations in that empire, sad to relate, does not tend to the preservation of these landmarks. China is "changing" rapidly in every phase and department of her life. This is clearly revealed in the article by Missionary Scott in this number.



To America

On Her First Sons Fallen in the Great War

By E. M. Walker in *The London Spectator*

NOW you are one with us, you know our tears,
Those tears of pride and pain so fast to flow;
You, too, have sipped the first strange draught of woe:
You, too, have tasted of our hopes and fears;
Sister across the ocean, stretch your hand,
Must we not love you more, who learn to understand?

THERE are new graves in France, new quiet graves;
The first-fruit of a nation great and free,
Full of rich fire of life and chivalry,
Lie quietly, though tide of battle laves
Above them; sister, sister, see our tears;
We mourn with you, who know so well the bitter years.

NOW do you watch with us; our pain of loss
Lit by a wondrous glow of love and power
That flowers, star-like at the darkest hour,
Lighting the eternal message of the cross;
They gain their life who lose it, earth shall rise
Anew and cleansed, because of life's great sacrifice.

AND that great band of souls your dead have met,
Who saved the world in centuries past and gone,
Shall find new comrades in their valiant throng;—
O, Nation's heart that cannot e'er forget,
Is not death but the door to life begun
To those who hear far heaven cry, "Well done!"

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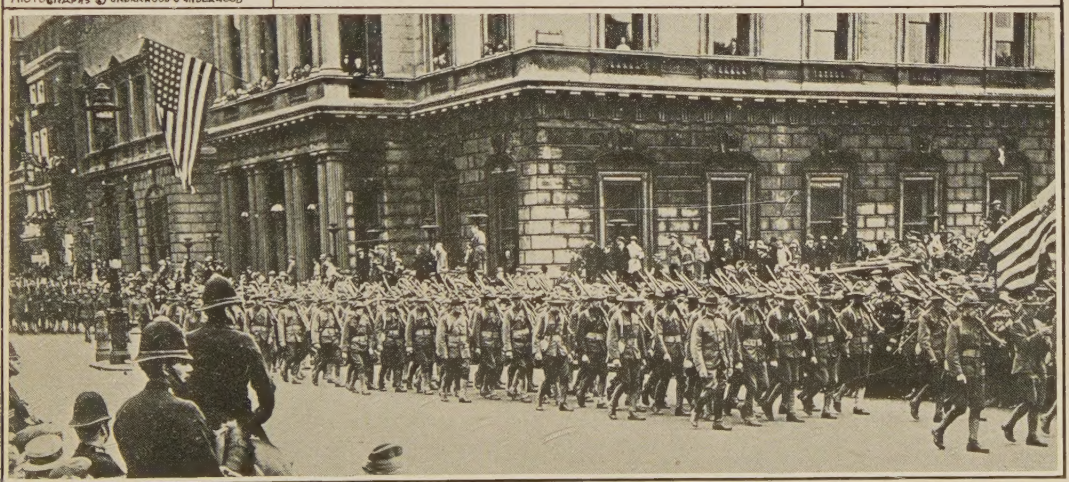

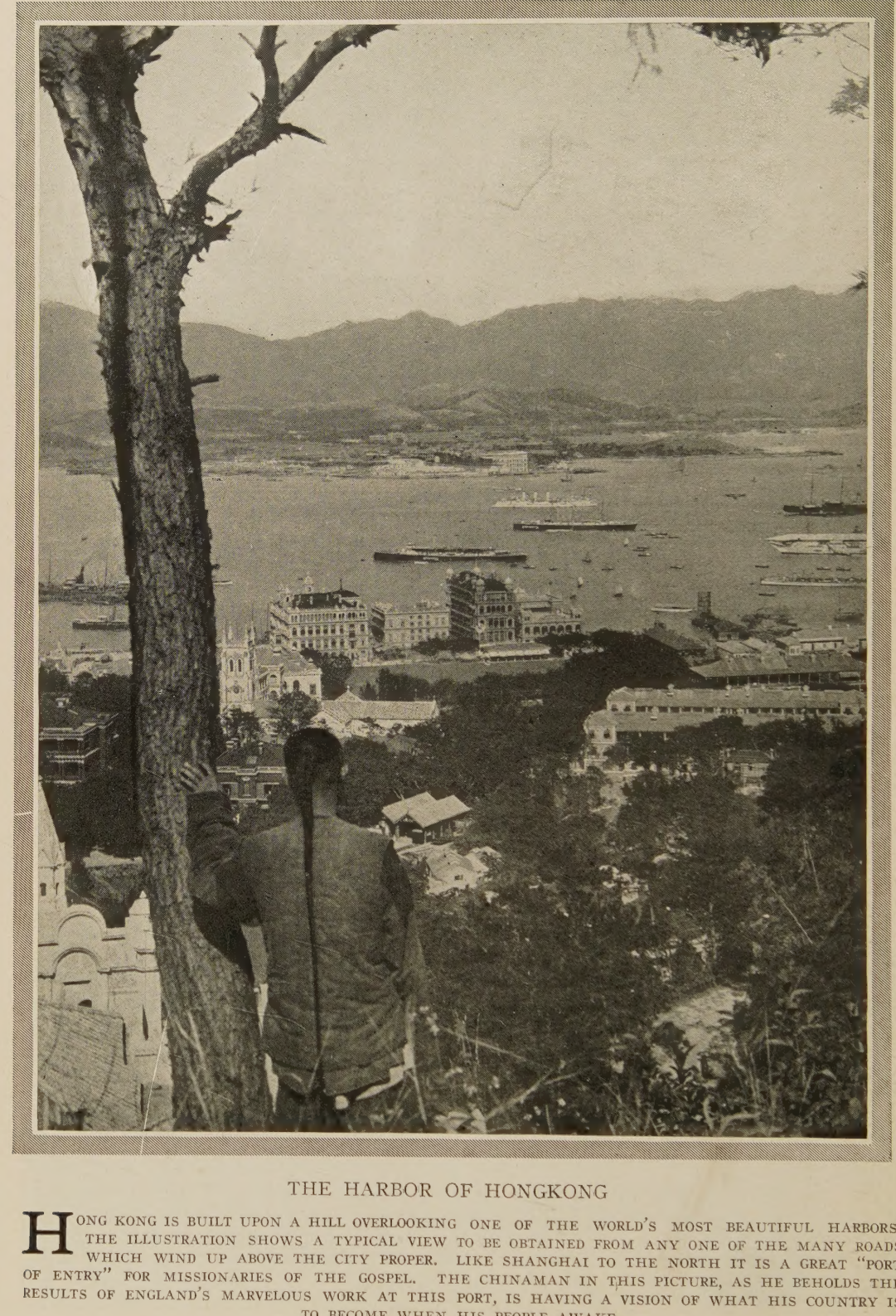

THE HARBOR OF HONGKONG

HONG KONG IS BUILT UPON A HILL OVERLOOKING ONE OF THE WORLD'S MOST BEAUTIFUL HARBORS. THE ILLUSTRATION SHOWS A TYPICAL VIEW TO BE OBTAINED FROM ANY ONE OF THE MANY ROADS WHICH WIND UP ABOVE THE CITY PROPER. LIKE SHANGHAI TO THE NORTH IT IS A GREAT "PORT OF ENTRY" FOR MISSIONARIES OF THE GOSPEL. THE CHINAMAN IN THIS PICTURE, AS HE BEHOLDS THE RESULTS OF ENGLAND'S MARVELOUS WORK AT THIS PORT, IS HAVING A VISION OF WHAT HIS COUNTRY IS TO BECOME WHEN HIS PEOPLE AWAKE.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

June 1918 Vol. IX. No. 10

Another Year

WITH this number MEN AND MISSIONS closes one of the best of its nine years of existence. Its progress has been slow but steady, until today it occupies a unique position among the leading missionary periodicals of the world. It is avowedly a specialty magazine, the organ of the Laymen's Missionary Movement of the United States and Canada; but it more than represents this great Brotherhood. It stands for all that is best in missionary propaganda; it seeks greater efficiency in the missionary co-operation of the local churches in the great missionary movements of the day; it calls for a masculine Christianity capable of grappling with the largest problems of missionary finance and extension; it supplies suggestions and information calculated to arouse interest and develop the practice of faithful stewardship; it fills its limited columns with the best material available and it is encouraged to know that its efforts are not without good results in many directions. "Better than Ever" will be the policy for the new year.

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Thousands of Subscriptions

THE best form of testimonial to the value of MEN AND MISSIONS is a *subscription!* Judging from the numbers of these testimonials that have reached us within the past few weeks we are convinced that people have a good opinion of the publication. The Central Division alone has sent in 2,064 new names, and the Baptist Laymen's Movement of England has just ordered 1,000 copies for the year.

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About Quotations

IF "imitation is the sincerest form of flattery" what shall we say of "quotations"? An increasing number of periodicals have been reproducing editorials and articles that first appeared in MEN AND MISSIONS. While, of course, we are pleased at this recognition, we are more grateful if anything we have printed can be used in any way to "help the cause." Our numbers are not copyrighted. While, therefore, we do not "require" that credit shall be given whenever material is taken from our columns, we would suggest that this is an easy way to return a favor. Besides it is according to the "code." Some of our contemporaries have recently forgotten this little courtesy!

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Waste of Man Power

OUR attention has been frequently called to the duplication of religious effort in this country, to the over-churching of some communities, and the under-churching of others. We do not recall, however, any case that is so bad as several cited in a recent article on "Waste of Man Power in the Church of England," that recently appeared in the quarterly, *The East and West:*

> The county of Rutland, with an approximate population of 20,000, contains fifty-one parishes, each with its own incumbent, and with an average population of 398 people in each parish. Only two churches out of the fifty-one are more than two miles away from the neighboring church in the next parish. * * * There are fifty-two benefices within one square mile in the City of London. * * * Some redistribution of man power is bound to come about in the very near future, owing to the diminution—due to the War—in the number of ordinands

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What About Russia?

THERE can be no question as to her torn and bleeding condition. The people are starving; manufacture is practically at a standstill; agriculture, never modernized or efficient, is seriously handicapped for lack of seed, labor, machinery, transportation and *spirit.* Disorganization in all departments of life is well nigh complete. The situation is as indescribable as it is incomprehensible to one not familiar with normal condi-

tions in the great commonwealth. The people are pitiable in the extreme.

Is there hope? There certainly is. All who know Russia agree in this. Greater suffering will probably yet be experienced; complete anarchy may ensue; but the people will ultimately emerge, strong and united. There is no possible chance that Russia will be of real service to the Allies during the war. She is helpless, but Germany cannot permanently hold her. Patience, faith, help—these should characterize our attitude toward our brothers of the North.

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An Authority on Mexico

THE late John W. Butler was a man who did not make statements until he was absolutely sure of his facts. And of the many subjects which he knew thoroughly Mexico took preeminence. For many years he was the leading missionary of the Methodist Episcopal Church in that country. He has been honored by the changing rulers and trusted by the people, while his opportunities to know all parts of the country have been exceptional. Following are extracts from a last letter written to one of those in charge at the Bible House in New York City and describes the great need of and opportunity for Bible work in Mexico:

The facts are that the country has been shaken from center to circumference and the Mexican people have their eyes open as never before. Their minds are full of inquiry. The number of these is constantly increasing. The rising generation will be educated as no previous generation has been. This is a golden opportunity to put into the hands of this people the Word of Life.

It is just fifty-two years since Maximilian permitted the opening of the first Bible agency in this country, and up to date something like 1,000,000 copies of the Bible or portions thereof have been distributed in the country. But, "What are these among so many?" Sixteen million men, women, and children await the entrance of the Word that giveth life and light. Will we withhold it or will the people in the United States awake to the significance of the opportunity and give you the means that will enable you to scatter abroad the Book which contains the infallible remedy for all the ills which have afflicted these oppressed people in generations past?

Your society can send a Book ahead of the missionary, and in the many places where we cannot go as yet, but to which we will surely be called if the Book is first sent out. As I go about the country and look upon the mass of the people, especially of the humble class, I am more and more impressed with the thought that thousands, if not literally millions, about us can truthfully say, "No man careth for my soul." The Bible will teach them differently, and if given generously will bring, in the near future, out of all our disorder, a happy and prosperous Mexico, the best of all our southern neighbors.

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War Savings Societies

YOU probably know of one or two or maybe even more War Savings Societies already started in your neighborhood. If this is true then the only question that remains is, "Do you belong?" If by some unfortunate chance the answer is negative, nothing remains but to hustle out and join in double quick time or put yourself down as one who didn't do his utmost for his country when she needed him most. The War Savings Society movement is spreading rapidly over the country, but if it happens to be still unknown among the groups of people you see most of, at the office, at home, among church people, any group that sees one another fairly regularly, it is your opportunity to start such a society. Here is what it means:

Members of War Savings Societies promise to avoid competing with the government for labor, materials and transportation by buying only what they need and only when they need it, and agree to invest their savings weekly or monthly in Thrift or War Savings Stamps or in Liberty bonds.

There will be a chairman and secretary whose first efforts will be to secure as members of the War Savings Society all members of the group, each one signing the application blank and promising to purchase a certain number of Thrift or War Savings Stamps every week or every month. From time to time, the secretary will check up the stamp purchases of the members so that none may neglect their promises. Weekly or monthly reports of the total purchases and total number of members will be sent to the National War Savings Committee.

At such times as the members may determine ten minutes or more will be given to the War Savings Society of that group for war savings and other war time discussions. In some offices or factories occasional brief, informal talks may be practicable. For these talks and the more formal meetings speakers will be suggested and material will be supplied from time to time.

Full information will be supplied upon addressing the War Savings Society Bureau, 51 Chambers Street, New York City, or the National War Savings Committee, Washington.

With the Orientals in France

FRIEND OPENSHAW, Harry, they call him, is one of those genial, hail-fellow, well-met sort of persons, who make just the right kind of missionaries—and he is a layman!

Several years ago he went to China, and he did not stop at the coast either, but up the great river he sailed into that far western region of Szchuan. Everybody knows him; the Chinese love him and he is devoted to his adopted land.

His wife told me the other day that the only fear he has is that he may not have the privilege of dying (when the time comes, of course) in China, and of being buried near his people, but he is too much alive to be even thinking of dying yet, and then he is a young man, notwithstanding the fact that he has been in China since 1893.

As in the case of many another missionary, a furlough with him only gives opportunity for change of work. His periods in America are busy times. I was not surprised therefore to learn that "while at home on furlough," he had recently gone to France to look after his oriental friends who are serving behind the trenches. First letters are beginning to come from "somewhere" along the line of the present fighting.

He is enthusiastic over his work and says, "Even if I could not conduct classes, or arrange entertainments, or preach or help in any other way, I am sure it is worth all and more than it costs to be here just to be a friend to these poor lonely home-sick Chinamen! That's Harry—a great big brother. As he visits among the camps, they flock around him as if he were one of their old ancestors come to life.

On a recent return to one camp, a great big fellow from North China saw him coming and ran to greet him, grabbing his arm as if he never intended to let him go again. When he leaves, they all cry, "When are you coming back?" Pathetic indeed are these hundreds of thousands of expatriated men. Many times Openshaw has been asked just to point in the direction of dear old China!

On a recent occasion—it was pay day—after he and his Chinese helper furnished by the British officer had sold out everything practically that they had in the improvised canteen, he got up on the counter and conducted a religious service. To his great surprise and pleasure, an old man serving as cook, offered prayer, proving to be an earnest Christian from near Pekin. On another occasion one man prayed to show he knew how!

H. J. OPENSHAW AND THE GREAT CHINESE EVANGELIST, TING LI MEI

He and other missionaries, with the consent and aid of the government, are doing one of the most humane and profitable pieces of work ever undertaken. These men have been released by their mission boards to serve under the general direction of the Young Men's Christian Association. They have unlimited opportunity for evangelistic work in connection with their welfare activities which are many and varied.

Mrs. Openshaw, who is in this country, is proud to have her husband helping in the war. So are we all glad to have him and many others doing what they can to offset war's demoralizing influences; for he is only one of hundreds.

Since the foregoing lines were written word has come that Mr. Openshaw's long time friend and fellow missionary in China and France, Mr. Robert Wellwood, was killed May 19, the first Y. M. C. A. worker to lose his life at the front.

Making of a Japanese Evangelist

IN the *Missionary Bulletin* of the Canadian Methodist Missionary Society for January-March there is an exceedingly interesting letter by Missionary Hennigan from which we quote a paragraph regarding the rather remarkable case of the Japanese evangelist, Mr. Kanamori:

Mr. Kanamori is one of the oldest Christian pastors in Japan—a man of great ability and experience. He was the first one, some twenty-five years ago, to translate German theology into Japanese. By this not only did he open the flood gates for a vast amount of harm to the Japanese Church, but he lost his own faith as well and left the church. Now, however, in his old age—he is sixty-one—he has heard the call to come back again into the work of the Kingdom. He has become a common soldier in the Salvation Army, but devotes his whole time to touring the country helping all churches in their evangelistic efforts. During his years of truancy, as he now calls them, the government employed his rhetorical powers and his pen as well in certain popular educational schemes, so that today there is not a town or village in the empire where he is not well known. This is a great asset in his work at this time.

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A New Creed for Americans

HISTORY has produced a dozen or perhaps only half a dozen really great short pieces of literature in the way of creeds or declarations. A new creed has just been written and is being spread wide over the United States. Whether it will take its place among the immortal ones remains to be seen, but it does cover most adequately the needs of the present situation brought about by the Great War.

This declaration was written by William Tyler Page, a descendant of John Tyler, once president of the United States, and was the prize winner in a competition for one thousand dollars offered by the city of Baltimore for the best creed for an American citizen. It was to embody the deepest principles and truest ideals of this country. It reads:

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

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Additions to the Force

AS we go to press word comes from Dr. E. M. Poteat, President of Furman University, of his acceptance of the call of the Executive Committee to become a secretary of the Movement. Dr. Poteat has given years of study to the whole question of Christian stewardship and is a very strong speaker upon that subject, as well as upon the topic of the Christian's Missionary Responsibility.

An affirmative cable has also been received from Dr. Samuel Zwemer of Cairo, Egypt to the request of the Executive Committee that he give next season to the work of the Movement. Dr. Zwemer is on his way home. The addition of these two men assures an unusually strong program for next season. A fuller statement regarding them will appear in the September number of MEN AND MISSIONS.

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Gifts of Southern Baptists

ENCOURAGING word comes to us that the total contributions of Southern Baptists to their Foreign Mission Board for the fiscal year just closed amounted to $1,006,000, which largely exceeds any single year's contribution in the history of the Southern Baptist Convention work. Also the total receipts of the Southern Baptists to their Home Mission Board were $662,000 being a large increase over last year.

These contributions are exclusive of amounts given for state work in the individual Southern states through their state agencies which aggregate another half million dollars. These figures are indicative of the fact that heavy contributions throughout the South to Red Cross and Young Men's Christian Association work, as well as subscriptions to Liberty Bonds, have not lessened but rather intensified the activity of Southern Baptists in contributing to their own denominational missionary work.

Mr. Joshua Levering of Baltimore who sends this encouraging report says—"The particularly suggestive feature regarding these contributions is the fact that to the

Laymen's Missionary Movement can be attributed these most gratifying results. Soon after the inauguration of our general movement, we succeeded in organizing one among our Southern Baptists, which, under the leadership of Prof. J. T. Henderson, has become one of great influence throughout the entire length and breadth of our territory."

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The Year Book of the Churches

THIS is the successor of the Federal Council Year Book. It comes much nearer being a real Year Book of Churches than anything we have had, and for this reason will be welcomed by the many who feel the want of a volume that gives the desired information about all the churches and religious organizations. It was something to get out a Federal Council Year Book, but it is much more to have a comprehensive and inclusive list such as we find in the *Directory of Religious Bodies* and the *Directory of Inter-Church and Kindred Bodies.* The volume is published by the Missionary Education Movement and the Federal Council, at the low price of 50 cents, in paper covers.

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Mr. Bryan Answers Two Arguments

MR. BRYAN said recently, "In the same car with me on the train to Albany recently were many advocates for the liquor traffic. One asked me, 'Is it right, if a man has all his property in the liquor business, has been in it for forty years, to take that property away?' I replied, 'A mother invests all in a son, takes in washing to pay his college expenses. Just when he is beginning to be valuable to the mother the liquor traffic makes him worthless. Does the liquor traffic compensate the mother? We will not put the dollar before the man. We do not take men, we just take one way of making dollars. Some said that they could rent their buildings for other things, but they could not get the same high rents for anything else. I replied, 'If that is so, you have been getting, all these years, more money than your buildings are worth, and you ought to be glad that we do not take the buildings away from you.' "

—The Church Advocate

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Garden Thoughts

O, Adam was a gardener, and God
Who made him, sees
That half a proper gardener's work
Is done upon his knees.

—Rudyard Kipling

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The "Bit" plus Prayer

By Charles S. Cregar

Suggested by the Baptist Laymen's Drive

I gave a dollar I well could spare,
It went to work I know not where;
For why should they think of its use at all,
Who by promptly giving answer the call?

Another gave with thoughtful care
The "bit" that a loving heart would spare;
Too small it seemed much good to do,
But devoted prayer kept it followed through.

The heedless gift and the cause forgot
Hath little more wrought than an unaimed shot,
But the "bit" plus prayer hath found the way
Into vital power to win the fray.

—After Longfellow's "Arrow and Song"

HOW BIG AND LITTLE PIGS GO TO MARKET IN CHINA

Preaching in Chinese Village Streets in War Time

By C. E. Scott

Charles E. Scott is the author of "China from Within" and is an authority on the country of which he writes. He has spent many years there as an itinerant missionary, which labor has taken him from one end of China to another and given him opportunity to know it as few foreigners ever can.

PREACHING on the village streets is always interesting, but this year especially so. The peasant folk are very largely without newspapers, hearing only vaguely of their own troubled country's affairs, still less of world affairs, and always in distorted fashion. Very few, even among the men, can read, and all live in a realm of distress and fear. Because of the rumors everywhere afloat, the people more eagerly than ever gather about the missionary and his band of preachers who appear on their streets, knowing that these men are their friends. From them they may get something definite out of the vague tangle of gossip and wild reports exaggerated to alarming proportions.

It has been my experience that at any time of year, whether of plowing or sowing or reaping or garnering the harvests or during any heathen festival or holiday time, one never lacks for a street crowd to which to preach. The members of the village gradually collect about the speaker, composing themselves either to listen or to criticise the visitor. Incidentally, when they settle down really to enjoy the treat brought them from outside, they squat, a posture of relaxation that to foreigners is torture.

The irrepressible boys, as in every other country, crowd resistlessly to the fore. The proportion of their numbers, even in the smallest village, is always large. By repeated experiments on these streets, we have counted forty or more children gathered about the speaker inside of five minutes, and the crowd grows as the service proceeds.

The women also gather as they dare; the older ones, because of freedom due to their superior age and ugliness, drawing nearer; the younger ones standing at a safe distance, or, consumed with timid curiosity, peeping around the narrow, mud-walled alley-ways, running at right angles to the main street of the village. The men, squatting and sitting and standing about make, in the matter of pipe-lighting and lending, a picture that would be comical were the conditions and implications not so pathetic. An interesting thing, in view of the cheerful reports to the home constituency as to the passing of the queue, is the fact that in these villages, hundreds of them, one can rarely see a shaven head on a heathen man. These badges of former subserviency to the Manchus are prominent and unclean frowsy appendages which are wound about their heads. Any Chinese who wants to be polite in the presence of others lets down his queue, just as the foreigner puts on his collar and tie. Also, the women in these crowds all have bound feet despite reports to the contrary. In hundreds of villages I have never seen a heathen woman with unbound feet.

There are plenty of happenings before his eyes to distract the attention of any preacher, even of the most pronounced concentration—loud talking, quarrels, dog-fights, braying of donkeys and the passing of traffic. When some of this life lunges into and through the crowd—two-wheeled carts, men-pushed wheel-barrows, mules loaded with panniers of marketables, mounted strangers on their journey, and donkeys carrying bedizened women going to visit relatives—it is slightly disconcerting. Yet, withal the interest and good nature and friendliness of the crowd is shown in the willingness

always to bring stools for the speakers, also a pot of tea and cups, though it sometimes requires courage to drink out of the receptacles, grimy enough inside with bacteriological material to replenish all the cultures in the experimental laboratories of the world.

Spiced Preaching

The preaching is spiced with many things—which though not in the immediate circle facing the preacher, yet lend "flavor" to the whole scene. Sometimes it is the women farther down the street, screaming in high-pitched falsetto voices, pouring out a perfect lava stream of vituperation. Nearby in the street are men in seemingly perfect indifference to the rest of the world, busied about their work—hanging macaroni on a line, drying home-manufactured paper on a wall, sunning incense-sticks, weaving cloth, cobbling shoes or blacksmithing. If it is springtime other peasants are taking manure from in front of their houses on the village streets to the fields for fertilizer, the donkey who pulls the barrow, getting scared at the crowd, sings his sweetest when nearest the speaker.

On the street the village curs, always cowards and cannibals, add to the pandemonium by joining in a chorus of bays or indulging in the divertissement of a running pitched battle. Farther down the street often one can see men squatting in the dust, gambling. They are throwing dice or copper cash in a stone slab. Too intent are they in this passion which possesses them, even to look up or notice the dirt around them.

The speeches of the Chinese evangelists are always full of interest, apparently, to the crowd, for they usually listen as long as the visitors will talk. The evangelists, facile of speech, are pretty apt to open up with a complimentary reference to the kindly reception accorded to the foreign shepherd who has come many thousands of *li* over vast stretches of land and vaster wastes of water, to bring the gospel to them. Sometimes, like Isaiah, he openly assails their gods; sometimes, by matter-of-fact references to what the people do, he exposes the puerility and blasphemy of idol worship. And always he tells them that the woes which sit heavy upon them are due to idolatry with its ignorance, superstition and perversity. He does not need to tell them they are sinners, they know it; but he does enlarge on their being on a false hunt for happiness, and then shows the better way provided by God without the necessity of burning paper and incense and bowing down to gods of wood and stone, and wasting millions annually in the purchase of paper prayers and observing the multitudinous irrational religious customs of heathenism. The evangelists believe in the blood and in punishment. Repeatedly I have heard them, after describing the blessedness of the gospel offer, draw a picture of the judgment day like this: "At the great assize God will consult his reckoning book and say, for example: 'On the 17th of April, 1917, Chao Wen Sian, Linsi Tien, Chao Shiyi and Chao Hien Tai, together with the foreign shepherd, Si Tien Chen, arrived in your village and preached to you of life. Why did you not repent and accept Christ?' As he condemns you to perdition you will have nothing to say!"

Rarely is preaching on any village street concluded without asking some of the gray beards in the crowd: "Venerable brother, are you prepared to die?" Invariably the answer is: "I fear to die, I have no hope." Repeatedly when these old men have been asked: "Do you want

THE AUTHOR ON TOUR IN CHINA

to be saved? Do you want to go to heaven?" the answer is, "I do not dare to hope any such good fortune!"

AN ITINERANT CHINESE PEDLER

Influence of the War

The phenomenon is that, despite their remoteness, the world war has reached even to them; despite their supposed voicelessness they have raised audible questionings. Not only so, but despite their notorious provincialism, born of ignorance and superstition, two great ideas born of this universal cataclysm, have emerged among these village masses: They have begun to realize that they have some responsibility toward their own land and government; and they are part of a terrible world life.

They are non-plussed and shocked by the sight of Christians at war and on so vast a scale. Their under-the-breath thought is: "If 'Christians' thus rend each other, how may they not treat us? If they have done to us what they have when they are not roused, what may they not now do to us?" From their viewpoint there is good reason to fear for themselves and their land. This hideous thing of uncanny power to enmesh far distant peoples in a web of woe, has already gripped them and begun to fall upon them. It has raised the price of what they have to buy and cut them off from many foreign commodities on which they had become dependent; it has taken much of their copper cash, the real currency of the masses, to melt for Russian war material, and even begun to snatch off their men-folk into the hazy horror of working "somewhere" in strange lands behind the battle line.

Moreover, they cannot understand why great nations, both of the Entente and Central Powers, even when prodigally pouring out the blood of their best manhood in what each power affirms is a war of defense against aggression, should at such a time as this, waste energy, men and money to aggrandize self at the expense of China, which is being done openly and in insidious, *sub rosa* deals. How this feeling of their danger has gradually percolated down through the supposedly thick cranium of John Chinaman is suggested by the fact that the Chinese *peasants* now say that they have in their midst an organization that is being rooted in every *county and village of China,* the function of each local branch of which is to prepare Chinese men "for the defense of China"! One young Chinese man out of every hundred is being drafted for this drill. It has come to the point where they feel that they *can trust nobody.* Long ago their leaders felt that to be very largely true; the alarming fact now is that the common folk universally believe it.

It was a woeful day for the world when, by the wicked policies of the dominant "Christian" powers, the modernized militaristic spirit of heathenism was roused; and it is a portentous corollary of this situation that villages on the rim of the planet are being stirred to realize the danger to them of the insatiable ambitions of the great governments representing the white race. In one of my street crowds, a frowsy-queued, one-eyed, uncouth, horny-handed, ignorant, ill-smelling peasant thus, with general approval, put the case: "China has ten fingers, let us say. Now if the Western powers had been contented to lop off one only, we could have said: 'Bu yao gin' (It's of little consequence). If they want land so badly as to go to the other side of the globe to steal it, we could say: 'Let them have a piece!'; but there is every indication that they want the ten fingers. What can a man do with his ten fingers gone? La Dao ba!" (He

must quit, that is the end of him!) "But," he suggestively added, "China will get back what has been taken and with interest! A hundred years is not long!"

And an old Christian with whom I talked in connection with one of these street preachments, summed up the world situation thus: "The earth today seems like a bin of sweet potatoes that have started to rot. When they get to going they rot very fast. The great powers are comparable to mad dogs loose on the streets, snapping at anything and everybody that gets in the way. I cannot understand how so many years since Christ taught us to love one another that men still attempt to settle their differences by the absurd method of killing each other. Still less can I understand how missionaries can leave their high calling of preaching and shepherding to enlist the heathen for France and Russia and other places in order that they may do work that will release more white men to kill still more white men!"

Meanwhile, hidden behind impassive faces, millions of Chinese hearts are feeling deeply; and, through millions of Chinese brains heretofore unused to thinking in world-terms, revolutionary ideas boding no good to the East and the West are seething—all started by Christian Europe.

Christianity Accused

How this present disturbed situation works hardship and terror and bitterness among the people is illustrated in just one of its many unexpected phases and manifestations by the following episode: In the last village visited before writing this article, we were impressed by the appearance of an old man who stood on the edge of the crowd—tall, dignified and fine-featured he was—with white hair and beard. He looked like a literati—as he proved to be. His commanding presence rather accentuated the distress written all over his face. When we asked him, after he had listened some time, how he felt about the future life, he said in a tone of defiance: "I do not fear anything. Nothing could come to me worse than has come!" In response to his desperate assertion, we asked him what was the matter, to which he answered: "Have you not heard that the 'Pang Piao Ti' (thieves who bind and lead away for ransom payable in Japanese paper bills of large denomination) have come to my house and have not only taken everything that I possess—money, all my clothes except what I have on my back—but they have outraged my women and wounded some of my men and have burned down my place?" Note that he said "place," not

(*Continued on page* 319)

CHINESE "AMBULANCE" ARRIVING AT THE HOSPITAL. SEE NEXT PAGE

Medical Healing in China

Dr. and Mrs. J. S. Grant have given more than twenty-eight years of service to medical missionary work in Ningpo, China. They are now on furlough in the United States, and MEN AND MISSIONS is glad to have the opportunity to hear their story first-hand and give it to its readers.

DO laymen succeed as missionaries? Here is the answer to that question, and an argument for women's rights into the bargain, for Dr. and Mrs. Grant have together made of the Wha Mei Hospital at Ningpo, China, a splendid Christian institution whose influence for physical and spiritual health is widespread.

Dr. Grant has had charge of the medical work for more than twenty-eight years, while his wife has supervised and personally done much to bring the gospel of Christianity to the people. In the official reports of the hospital one may read how many in-patients and out-patients were treated and all the rest of the statistics for the year. This letter written by an old patient to Mrs. Grant tells the human, personal side of the story in a way that no figures ever could:

DR. AND MRS. GRANT ON A PACIFIC STEAMSHIP

Probably I have never spoken to you about my testimony of being a Christian. Last year I did quite a little evangelistic work in connection with the evangelistic band of the seminary. Don't you remember that I had sent you a picture of it? I spoke to the audience which often packed the church of the story of my conversion in your hospital. I told the folks the simple facts of my experiences there as a patient and your wonderful love which makes me to regard you as a mother. The audience was so profoundly impressed that one church asked me to repeat the same story in a course of one month. I remember very well once a member of the band began his prayer something like this: "O God, we thank thee for the beautiful life of Dr. and Mrs. Grant who made Mr. Wu to accept the gospel —." I mention this thing not merely trying to make you happy on your sick bed, but it was a cold fact. Remember I have never told you before, while this thing was happened one year ago. My first term work is almost gone. How fast does the day go by. But I don't care very much, mother. You know what I mean. I have just got a letter from Gyi Fu in which he says that my wife and baby are all well in the school and also mentions that the Ningpo Young Men's Christian Association has the most promising prospect of being definitely organized within the near future. With my best wishes, yours affectionately,

T. C. WU.

The address on the letter is "Rochester Theological Seminary, Rochester, New York." After this young man left the hospital where he had received his first introduction to Christianity he felt that he wanted to know more so that he could become a teacher to his people. In spite of the fact that he had a wife and young baby he made arrangements to have them cared for and sailed away to America. He is doing well at the semi-

nary, and is looking forward to the day in the future when he can return to begin his ministry.

This is only one instance of the far reaching results which come of such Christian centers as the Ningpo hospital, and such personalities as the Grants. They are now on furlough in the United States but expect to return to China some time within the year.

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Comment of a Japanese Newspaper on the Conversion of a Mr. Kamegai

(Translated by a Student)

A Heroic Convert

IT is said that a teacher in the Toyama middle school and a Buddhist priest besides has recently been converted to Christianity. He expressed his vital change of faith to the public and left off priesthood and his own temple suddenly.

Though it is nothing but a matter of individual, yet it denotes some serious thing. For the province of Toyama, where it occurred, is one of the centers of Buddhism in Japan, especially of the Honganji sect. In such an earnest Buddhist land, giving up his successive doctrine and facilities of his life will show enough that he is really a heroic man. I think he is at least a stimulative influence over the Buddhists at large.

Present Day Buddhism a Matter of Form

Frankly speaking, the Buddhism of the present day has no religious life of its own. It maintains the hereditary form only. Its continuance is merely a motion of inertia. Even a Buddhist himself, if he is not a bigot, must feel that unless a revolutionist appear in the Buddhism and fundamentally reform it, Buddhism must bear the saddest fate.

Above all things, I much regret to say that I meet too often the meanest fellows among the priests and the most degenerate sons of Buddhism; in the northern part of Japan so much that they make any atheist ashamed.

I can find out the fervent and earnest spirits among the great minds in our Shinran or Nichiren, and I do not hesitate to say that they had really a great message from heaven to some people. They were religious revolutionists who completed their message in the hardest condition, ever fighting their environment.

The light that shone then continuously illumines Japan year by year this 500 years indeed. Yet most Buddhists of the day are totally blind to these great minds. They can comprehend nothing of these great men's spirits and culture. They know only how to hand on the hereditary skeleton of Buddhism. The light has become darkened by their dull minds and stream of the sect has become impure. Unless a revolutionist might appear among the Buddhists in this pressing age, no hand can save it from self-extinction.

Buddhism Lacks the Consistency of Christianity

If he is a man to talk on religion at all, he must show its highest aim clearly. How to form the idea of God, which is the highest aim of religion, is the first principle and determines all the rest. And on this point depends the worth of religion. Buddhism is called, along with Christianity and Mahometanism, the greatest religion in the world. And also it is said, as to the religious doctrine Buddhism is the most profound. Yes, it may be. But try once to inquire of Buddhists the idea of God, the essence and the centre of Buddhism. The answers must differ one by one. There, you will find very many ways of interpretation and you will be at a loss which to choose. There is no unity of idea. Even on its fundamental idea there are many theories and discussions among the sects of Buddhism. In comparing Buddhism to Christianity, Buddhism can not rank with Christianity as to this point. Christianity is consisten' with one absolute God.

Missionary Propaganda in War Time

By Charles Clayton Morrison

Dr. Charles Clayton Morrison, Editor of the *Christian Century*, Chicago, was a delegate to the Panama Congress and later was appointed Editorial Secretary of the Regional Conferences on Christian work held in the capital cities of South America. The findings of these conferences have been compiled by Dr. Morrison in a volume of 500 pages, which is recently from the press of the Student Volunteer Movement.

CAN men be interested in Christian missions while the war task and the war passion is filling their hearts? Nine months ago this question might have been answered dubiously. The first impulse of the average church man was to say that the war must now have the right of way in our plans and our thinking to the exclusion of every other thing; that so remote an undertaking as missions must be left on one side while our Christian citizenship devotes itself to the single enterprise of winning the war. But the evolution of the war itself is teaching us that this earlier impulse was mistaken. We are learning that the winning of the war depends upon the mobilization not alone of the physical resources and man power of the nation but upon the quickening of the spiritual life and the extension of the activities of church life in all directions. And we are being brought to see how integral and vital to the democracy we are fighting for is the missionary spirit and the missionary enterprise.

A demonstration of this intimate connection of missions and the war has been made by the Laymen's Missionary Movement in the states of the Central Division, including Michigan, Northwestern Ohio, Iowa, Indiana, Illinois, Missouri, Wisconsin and Minnesota. From September 7, 1917, to May 13, 1918, thirty-nine patriotic missionary conventions have been held in the leading cities and towns, and four ministers' councils in central cities, which drew pastors from a wide territory round about. The great Kansas City convention has already been reported in these columns. Mr. F. J. Michel, Field Secretary of the Central Division and Secretaries Frank B. Bachelor, Donald C. McCallum and Ira W. Barnett have just compiled their records showing that the paid registrations at these conventions aggregated 14,461 men, while 11,854 women holding visitors' tickets occupied the gallery or outer circle seats. In every convention town parallel or coincident meetings were held where the convention extended over Sunday. Addresses were made before high schools in practically all towns and before colleges and academies. The total number of young men and women thus reached was easily equal to the number present at the conventions. Thirteen luncheon meetings of chambers of commerce, rotary clubs and business associations were opened to convention speakers for patriotic and missionary addresses.

"The Church in War Times" was the general theme of all conventions and a strong patriotic feeing permeated all discussion. The leaders in the Central Division had concluded that the issues involved in the present war are not foreign to the world wide missionary program of the church but rather an integral and necessary incident in that program.

The plan has been in each center to bring a "team" of specialists to interpret the vital and urgent problems of church life and especially of foreign missions in the light of the war and the present world situation. The team leaders were such men as Fred B. Fisher, Cleland B. McAfee, Herbert L. Willett, Frederick A. Agar, Charles Clayton Morrison, Frank B. Bachelor and F. J. Michel. While leaders and most speakers varied from con-

vention to convention, there were two personalities which remained constant through the entire series, especially from January to May, in which period the great majority of the conventions were held. These were Rev. Dr. Herbert S. Johnson, pastor of the Warren Avenue Baptist Church of Boston, Mass., and Mr. Ernest W. Naftzger, also of Boston. Dr. Johnson secured leave from his congregation for three and a half months that he might render this service. This is the third season that he has made so large a contribution to the Laymen's Missionary Movement. Without compensation, paying even his own traveling expenses, Dr. Johnson brought great messages on such themes as "The Bonds of Liberty," "Can America Keep Christ," "Putting the Men of the Church to Work," "A Man and his Money," etc. The qualities of graciousness and power characterize all his utterances and he succeeded in bringing conviction to his large audiences everywhere as to the radical need of keeping the mission fires burning brighter than ever while the battle in Europe is being waged. Mr. Naftzger is well known throughout American church life as one of the most effective Christian singers we have. His songs and his interpretations of hymns gave charm and impressiveness to every gathering.

The missionaries who participated in this season's programs were particularly notable. Arthur C. Ryan, of Constantinople, a missionary of the American Board who was ordered home a short time before America entered the war and who is now serving as one of the district secretaries of his board, was at nearly all the conventions. J. J. Kingham, returned missionary from India, and C. J. Stauffacher, M.D., returned missionary from Portuguese East Africa, represented the Methodist Board. One or the other of these two men appeared on all the programs. Other missionaries who rendered service in the campaign were Joseph Clark, Judson C. King, M.D., E. H. Richards of Africa, George W. Wright of the Philippines, Watts O. Pye, Dr. J. W. Bradley and J. P. Maxwell, M.D., of China. Dr. Maxwell is a Fellow of the Royal College of Physicians and Surgeons of England.

Among other prominent speakers were J. Campbell White, S. Earl Taylor, Ozora S. Davis, Allan Hoben, James E. Freeman, Merton S. Rice, James L. Gordon, George Heber Jones, P. H. J. Lerrigo, W. W. Diehl, J. Ernest McAfee, Sidney L. Gulick, S. P. Long, Herbert F. Stillwell, E. O. Sellers, John Lowe Fort, Ernest Bourner Allen, Joseph W. Van Cleve, Albert F. McGarrah, Perry J. Rice, Kirk Waldo Robbins, Elmer F. Krauss, Harris Franklin Rall and Bishops Theodore S. Henderson, Chas. D. Williams, Walter R. Lambuth, A. T. Howard and H. S. Longley.

The laymen were represented on the program by such strong men as Geo. Innes of Philadelphia, L. F. Bower of Milwaukee, Charles F. Beachel of Chicago and L. A. Shumaker of Chicago, E. M. Bowman of Chicago and R. A. Doan of Cincinnati.

The attendance at this season's conventions was from 25 to 100 per cent. in excess of former years and the response to the appeal for the surrender of life and possessions to the missionary program of the Church never received a readier response. In many of the conventions young men delegates and young women visitors spontaneously volunteered for

SIX LEADERS IN THE CENTRAL DIVISION TEAMS

Standing: Frank B. Bachelor, C. J. Stauffacher, Arthur C. Ryan.
Sitting: F. J. Michel, Herbert S. Johnson, Ernest W. Naftzger.

missionary service and others made inquiries as to where they might place sums of money for the promotion of the missionary cause. The policies adopted at the conventions were practically uniform as shown below.

A follow-up committee was left at each convention city to personally present the policy to every church in each convention area. Several thousand missionary books as well as pamphlets were sold at the literature tables. André Chéradame's "The United States and Pan Germania," which has been especially recommended by Senator Lodge, was disposed of in large quantities as of patriotic service. Two thousand and sixty-four subscriptions to MEN AND MISSIONS were secured.

I participated in six of these conventions and I desire to bear my personal testimony to the practicalness of this method of bringing the missionary vision to the laymen and ministers of the churches. Everywhere that these "teams" have gone they have left a trail of light behind them. The task of missions has been made more urgent, more dignified and more clearly the great outstanding duty of Christ's followers than ever before. Next season the Laymen's Movement should cover with a larger force of workers three times the amount of territory it was able to cover this season.

The splendid success of this year's series of conventions in the Central Division is explained by Mr. Michel to be due to the fact that the committee of the Central Division, including the Michigan, Northwestern Ohio, Iowa, Wisconsin and Minnesota committees, and the official representatives of the various missionary boards, worked together in heartiest cooperation to secure their common end from the time that the set-up meeting was held in Chicago June 21 and 22, 1917, until the closing day of the campaign.

The Central Division Policy

ADAPTING the thought of our Martyr President who led us through the throes of our Civil War, we declare it to be "the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon," and to recognize in their important official deliverances and in their fundamental laws the authority and leadership of Jesus Christ as the Savior and Ruler of nations.

We believe that the churches should not only cooperate with the nation in making "the world safe for democracy"; but that it must be positively asserted and understood that there can be in the world no true democracy except such as shall be based upon the teachings of Jesus Christ.

We believe that the time has come for the church to face a great task in a great way and that unless we are to be found spiritually unprepared as we have been physically unprepared, the church must plan now for the stupendous work of reconstruction after this war is over. We will, therefore, exert our influence in every possible way to enlarge the vision of the local churches, to raise the standard so that the whole church may be able to meet the needs of the present hour and the requirements of the future.

We believe that the hour calls for a larger consecration of life to Christian service at home and abroad than at any other hour in the world's history, and we urge the communions which we represent to take adequate steps toward applying the selective draft principle for all points of definite Christian service.

We believe that this hour calls for a new consideration of the responsibilities involved in Christian stewardship for the accurate keeping of books, so that the Christian may know what definite part of his income is set aside for the work of the Lord and may prayerfully consider whether it is adequate.

We believe it to be the duty of the church of Christ to preach the gospel to every creature and that this generation should obey this command; and we covenant together resolutely to strive and persevere through every possible means to lead the churches of all communions in this area to adopt as their reasonable and attainable ideal;

1. The entire church membership to engage in the systematic study of the word of God and loyal attendance upon public services.

2. The annual enlistment of every member in every church in the weekly support of the world-wide missionary and benevolent work of its communion, as well as in the support of the local church.

3. Continuous and earnest endeavor to lead every member of every church to pray, to study, to give, and to work, as God may give opportunity, for the extension of Christ's Kingdom.

4. Every local church to give at least as much for others as it spends on itself.

5. Every church to have, at all times, at least one representative in preparation for definite Christian work.

The Convention Schedule of 1917-1918

Sept.	2	Sault Ste. Marie, Mich.	Conference
"	9	Calumet, Mich.	"
Oct.	29-31	Jackson, Mich.	Minister's Coun.
Nov.	1	Ypsilanti, Mich.	Dinner Confer.
"	25-26	Vinton, Iowa	Convention
Dec.	2-3	Findlay, Ohio	"
"	4	Detroit, Mich.	Dinner
"	5	Ann Arbor, Mich.	Conference
Jan.	31-Feb. 1	Coldwater, Mich.	Convention
Feb.	3	Roseland, Ill.	Sunday Confer.
"	4-6	Janesville, Wisc.	Minister's Coun.
"	7-8	Dubuque, Iowa	Convention
"	10	Clinton, Iowa	Sunday Confer.
"	11-13	Peoria, Ill.	Ministers' Coun.
"	14-15	Cedar Rapids, Iowa	Convention
"	17-18	Hannibal, Mo.	"
"	19-20	Mexico, Mo.	"
"	21-24	Kansas City, Mo.	Div. Convention
"	26-27	Creston, Iowa	Convention
"	28-Mch. 1	Newton, Iowa	"
Mch.	3-4	Elgin, Ill.	"
"	5-6	Racine, Wis.	"
Mch.	10-11	Tiffin, Ohio	Convention
"	12-13	Sandusky, Ohio	"
"	14	Kenton, Ohio	Dinner Confer.
"	15	Lima, Ohio	" "
"	17-18	Independence, Iowa	Convention
"	19-20	Mason City, Iowa	"
Apr.	9-10	Osage, Iowa	"
"	11-12	Charles City, Iowa	"
"	14-15	Bay City, Mich.	"
"	16-17	Owosso, Mich.	"
"	18	Lansing, Mich.	Dinner Confer.
"	19	Flint, Mich.	" "
"	21	Mishawaka, Ind.	Sunday Confer.
"	22-24	South Bend, Ind.	Ministers' Coun.
"	25-26	Warsaw, Ind.	Convention
"	28-29	Rochester, Minn.	"
"	30-May 1	Faribault, Minn.	"
May	2-3	Owatonna, Minn.	"
"	5-6	Champaign, Ill.	"
"	7-8	Danville, Ill.	"
"	9-10	Streator, Ill.	"
"	12-13	Pontiac, Mich.	"

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A Voice from the Past

THE ideal expressed by Victor Hugo in the following sentences seems a far-off dream, yet it is a noble vision which waits upon the Christian society that is to be.

A Day will come when you, France,—you, Russia,—you, Italy,—you, England,—you, Germany,—all you nations of the Continent, shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity, and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, blended into France. A day will come when war shall seem as impossible between Paris and London, between Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia.

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums, as an instrument of torture is now, and men shall marvel that such things could be.

A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art; their genius clearing the earth, colonizing deserts, and ameliorating creation under the eye of the Creator.

To you I appeal, French, English, Germans, Russians, Slavs, Europeans, Americans, what have we to do to hasten the coming of the great day? Love one another!

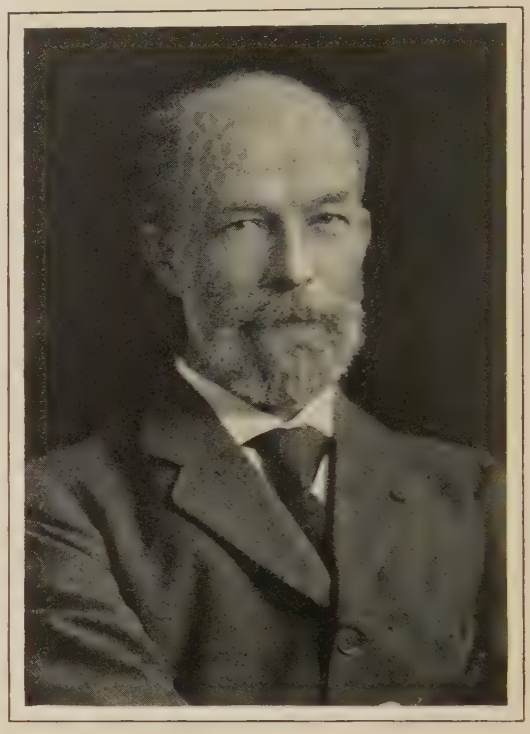
Save and Serve. Work or Fight. Do Your Bit.

Two Great Leaders Gone

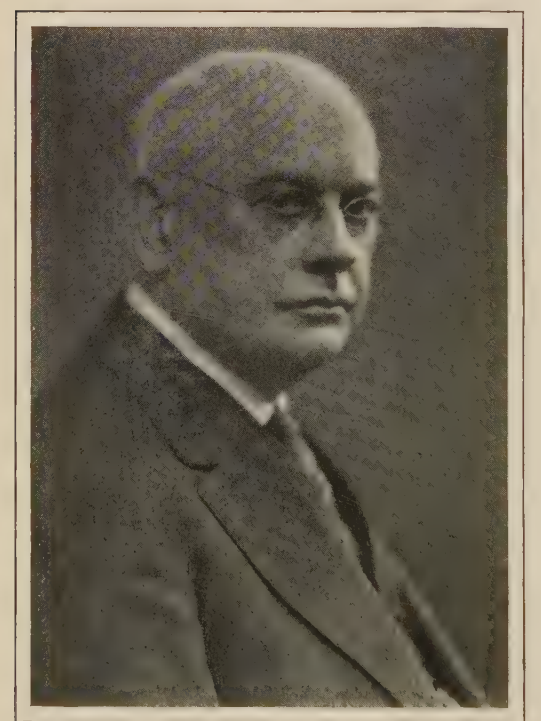
THE Executive Committee of the Central Division of the Laymen's Missionary Movement at Chicago, which consists of ten men, lost two of their number recently by death.

W. R. Stirling

Mr. W. R. Stirling, senior member of the firm of Peabody Houghteling & Co., was a member of the Central Division Committee since the time of its organization in January, 1910. He had charge of the registration of Episcopal delegates to the Chicago Convention as well as the National Missionary Congress in May of that year. At the time when the National Missionary Congress was in session it was Mr. Stirling who offered the motion that the work be continued, that the convention and congress committee serve as a follow-up committee and that Mr. F. J. Michel, the Executive Secretary of the National Missionary Congress, be retained as the secretary of that committee.



W. R. STIRLING



EDWARD H. PITKIN

The editor of *The Diocese of Chicago* wrote: "Chicago has lost in the death of Mr. Stirling her leading layman. It is hard to see who can't take his place." Mr. Stirling was generous with his time and money in relation to many good causes. He was associated from the first with Mr. James L. Houghteling in the organization of the Brotherhood of St. Andrew; he was one of the initiators of the Layman's Forward Movement for Missions in the Episcopal Church; for more than twenty years he was a member of the Diocesan Board of Missions; he was foremost among those who effected the combination and organized the United Charities of Chicago; he was a member of the Board of Domestic and Foreign Missions of the Episcopal Church since 1912; and space forbids the enumeration of the many other institutions with which he was closely and actively identified. He died in his Lake Forest home on March 3. No layman in the Central West was more ef-

fective with his fellow business men as a missionary speaker. "He never asked others to do what he was not doing himself."

Edward H. Pitkin

Mr. Edward H. Pitkin, one of Chicago's outstanding and most successful business men, became identified with the Central Division Committee of the Laymen's Missionary Movement at the time of its organization. In many respects he was the most active member of the committee, on which he represented the Congregational Churches.

"He was a man of unswerving moral integrity, of firm and resolute purpose to do what he believed to be right, of profound Christian convictions, of fidelity to the church and to all the causes with which he became identified, of true and companionable friendship, of splendid generosity both of time and means, and of unusual wisdom in counsel." At the last meeting of the Central Division Committee, Mr. Pitkin had been chosen as one of five to represent the division on the National Executive Committee.

Mr. Pitkin served twenty-seven years as a corporate member of the American Board; for twenty-two years he was a member of the Board of Trustees of Beloit College; and for twelve years he was one of the directors of the Chicago City Missionary Society. He died April 23. The Central Division Committee, as well as the Movement at large, has lost one of its most loyal, liberal and efficient supporters.

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Daily Vacation Bible Schools

By Jenny B. Merrill

Dr. Merrill is superintendent of the department of training schools and kindergartens of the Daily Vacation Bible School Association and writer from intimate knowledge of this great work.

LESS than one hundred and fifty years ago Robert Raikes was constrained to start a Sunday School upon his own doorsteps for the street children of London. It was a great innovation to *teach* on the Lord's Day, but now we have a World's Sunday School Union, and a church without a Sunday school would be an anomaly if it could be found. Notwithstanding this great growth, we find that here in our beloved land, thousands, yes, millions of children are not in any Sunday school. What can be done for them?

One way has been found. There are usually nine weeks of idle days during the summer vacation, none too long for teachers, none too long for children who can spend them on farms or at the seashore, but a trying time for the average city child. The days drag after a week or two of idleness and the question arises "What shall we do?" Sometimes as the proverb goes,

"Satan finds some mischief still
For idle hands to do."

This condition was observed by Rev. Robert G. Boville, while he was superintending mission work in New York in 1901. He saw closed church doors. He thought they should open and welcome these idle children as they gradually opened to the Sunday school in the days of the "Ragged Schools" of London.

The first question to face was, how can we secure competent teachers? Dr. Boville visited colleges, seminaries, normal and high schools, telling the students just graduating that he had found an opportunity for them to get experience in teaching, an opportunity to study social economics, an opportunity above all, to carry the Good News of Jesus to the ignorant and needy. Men and women responded. A few who taught in the first Daily Vacation Bible Schools are now missionaries in China and Japan. They recognize similar needs in both these

A VACATION BIBLE SCHOOL FOR ITALIAN CHILDREN AT WHITE PLAINS, NEW YORK

countries. Last year at their request, the International Association of Daily Vacation Bible Schools opened three schools in Tokyo and Shanghai. The association became *international* in 1916. Canada has responded and Daily Vacation Bible Schools are in successful operation in Toronto, Ottawa and Montreal.

Another timely Christian agency has thus arisen which bids fair to extend its influence far and wide as the Sunday school has done. It bids fair to reach many children who are not reached by Sunday schools, while at the same time it welcomes all children for additional religious training during their vacation days. The Sunday school hour is short and comes but once a week, but this new agency gives six weeks of daily instruction in Bible story, and in health and habit talks, in pleasant play and useful handwork. Multiplying the thirty days of the six weeks by two, we have sixty hours with the children, more in number than the hours spent in Sunday school in a year. While all the time is not given to Bible study, all is spent under Christian social influence, and the continuity of the work from day to day, makes it impressive.

From the reports of 1917, I have culled a few interesting testimonies. One teacher writes, "I found it hard to tell children our Bible school must close."

"Our Daily Vacation Bible School was a social center for Japanese mothers."

Again parents testified, and even business men, to the value of these Daily Vacation Bible Schools. "The work is new, but has found an abiding place in our community." Mothers were glad to have their children go where "everything was good and safe." Other mothers were glad to "get a little rest" during the warm weather.

One teacher reports, "Our Daily Vacation Bible School gave our mission a better standing in the community. We have forty-six visitors. We were thanked again and again by both fathers and mothers."

"Some American parents saw that certain foreign children surpassed their own in ability."

"This church was aroused to a new kind of service."

"We have found it one of the best ways to make an impression on the unchurched."

One boy asked his teacher where to find those Bible stories. She gave him a New Testament from which he in turn read stories to other boys in the street.

A girl went early to the public library to find a Bible story book. Several teachers have developed simple little dramas to help impress such stories as "The Good Samaritan," "The Lost Sheep," "Joseph Lost and Found."

The Daily Vacation Bible School leaders believe that there is a spiritual side to handwork. In the Foreword to the "Manual of Graded Bible Courses and Habit, Health and First Aid Outlines" published by the International Association, Dr. Boville says, "The second hour is given to manual and recreational activities. If this second hour is conducted without regard to the spiritual life of the child, the school will fail in its high mission. Froebel says in 'The Education of Man': 'Work or industry without religion degrades man into a beast of burden, a machine; religion without industry, is liable to be lost in empty dreams.' Let us, the teachers in Daily Vacation Bible Schools take to heart his words, 'God created man in his own image, therefore man should create and bring forth like God.'"

In Health talks, we attempt to connect the simple lessons with the great thought, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

This year our pupils will contribute to the Juvenile Red Cross, for our handwork will include knitting for our soldiers. Last year one school in Reading, Pa., sent fifty-eight aprons to Belgian children. This year many schools are planning to make scrap-books of Bible and other pictures to send to France and Belgium.

The care of children is an additional problem in these days of war when so many fathers and older brothers are absent, and mothers' burden is heavier even when she is not employed in factories.

Our schools feel an increased responsibility during the approaching season and urgently appeal for open churches for the little ones. Our president, Mr. Russell Colgate, is making a special effort for his own state, as there are so many foreigners in northern New Jersey, even mothers working in the factories.

The story of the Daily Vacation Bible School would be incomplete without mention of the careful attention that has been given to the selection of choice hymns, songs and marches. The children in the kindergarten respond to the rhythmic exercises, and gather at the close of the day with the older children to salute the flag, to sing America, and the "Children's Benediction."

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

SCHOOL IN THE TENEMENT DISTRICT OF A GREAT CITY

Building Up an African Republic

Liberia, to many people is only a name vaguely remembered from the school geography book. But there is nevertheless a close tie to bind the little African country to the United States, for it was by southern freed slaves that Liberia was settled. In this new negro colony, sponsored by American white men, grew up ideals of republican government and freedom—grew up too, ideals of Christianity, thanks to the long labor of missionaries. The Episcopal Church has done remarkable work in Liberia among the coast settlements and in the interior among the aborigines.

THE LATE BISHOP FERGUSON OF LIBERIA

LIBERIA, the little republic which lies on the West Coast of Africa, just to the south of Sierra Leone, represents a unique problem to all those who are interested in its betterment. Its history as a colony goes back but a hundred odd years, while it has been a republic only since 1847. The marvel is that Liberia has been able to maintain independence at all.

It was started originally by the American Colonization Society of the United States, an organization whose object was to send to this site, which had been chosen in Africa, as many as possible of the negroes who had been freed from slavery. Most of these people settled on the coast, leaving "the bush," as it was called, to the native Africans. From the aborigines, who resented the presence of the newcomers and tried their best to drive them out, and from the more peaceable encroachments of the French and English the Liberians have alike been able to defend themselves. To-day more than 12,000 persons occupy the coast towns, the majority of whom are descendants of the first American negro colonists, while in the interior are about 1,000,000 natives. Thanks to the efforts of missionaries and the unceasing efforts of the Liberian Government itself these once hostile people are gradually becoming friendly and slowly civilized.

For some twenty-five years after its foundation the Liberian colony was under the direct supervision of the Colonization Society which sent out its agents as governors. Then in 1847 Liberia declared its independence and set up a government modelled after that of the United States.

It is among this "nation" of the descendants of freed negro slaves from America, and of savage African natives that the church has sent its missionaries for many a year past. Chief of the denominations to work in Liberia is the American Protestant Episcopal Church, whose missionaries have carried on splendid work there since 1835. First to act in this capacity was Mr. James M. Thompson, a colored man who had gone to Liberia when twenty-seven years old, and had already been acting as lay reader there for several years. To him was

given the distinction of opening the first missionary school at Mt. Vaughan in 1836 with a roll call of seven names.

That same year, however, saw a white missionary sent to Liberia by the Episcopal Board, and he proved to be the first of a long line of men and women who have gone out to the little Republic and there spent their lives in teaching both the coast people and the natives of the interior. To Bishop Ferguson, the colored Bishop of Liberia from 1885 until his death last year, must be given perhaps chief credit for organizing the religious and secular systems of education which to-day are producing such splendid results.

His first concern was to create a native ministry, and so well did he succeed that at the time of his death last year the entire church work in Liberia was carried on by negroes with the single exception of the station at Cape Mount.

Next he addressed himself to the problem of education, starting schools throughout the country until to-day there are forty-seven schools with a total of 1,536 pupils. Of this number twenty-six are day and twenty-one boarding schools. Statistics are dry things as a rule, but these few show well the work which the Episcopal Church is carrying forward in this little known republic. To-day there are ninety-one stations, including thirty-eight Sunday schools, with 2,247 pupils. There are twenty churches and chapels, and forty other buildings. The total valuation of Church property is about $123,300.

Medical work is still of the most primitive kind in Liberia. No white physican has ventured there, but Miss Sarah E. Conway, a trained nurse, is in charge of a clinic run in connection with the House of Bethany, which is a home for girls at Cape Mount. Here she has treated between six and eight thousand sufferers each year, and made in addition uncounted visits far into the country to relieve the sick who could not come to her. These journeys are often of the hardest, through tropic jungles or miles into the interior by canoe. It is encouraging to have her testimony that everywhere she has been treated with greatest courtesy and grateful appreciation of all she does.

During the past year a small hospital has been built at Cape Mount, but still the provisions made are not nearly adequate to meet the country's needs. The great war has of course greatly hindered missionary work in Africa as everywhere, but the difficulties do not lessen the need that exists.

TEACHERS AND PROMISING PUPILS IN ONE OF THE MISSION SCHOOLS

Language Learning in Africa

By Herbert C. Withey

There is a lot of human interest in this rather romantic story. The author is certainly well fitted to do the work of a translator. He is connected with the African Mission of the Methodist Episcopal Church; is a student and is a good photographer.

DR. WITHEY—TRANSLATOR AND PRINTER

I WAS only twelve when I first went to Africa with my father, mother and three sisters as part of a missionary expedition to Portuguese West Coast, under the direction of Bishop Taylor. Even as a youngster I remember how lost I felt when I first realized that no one in this strange new land could understand what I said to them.

Some one has said there is no nightmare like that which settles down over a new missionary when he reaches the foreign field and comes face to face with the real people, and the difficult task of learning their language. It was particularly so in my case, for there was scarcely an English-speaking person in the country. The white people, government officials, traders and settlers spoke Portuguese, while the natives had a language of their own called "Kimbundu." As the natives were the ones we had come to help as best we might it was our first problem to learn their language, which we soon discovered had no books, grammar nor dictionary. What was more difficult, there seemed to be no one who knew it, and English also, to serve as interpreter.

I remember the first thing I was able to distinguish in the seeming gibberish. We met a native on the street in the port of Loanda, carrying a bundle of grass mats such as were used for cloth and currency there before the advent of the white man. We showed interest, and thinking that we might buy he unrolled the bundle before us and presently began counting them over to show how many he had.

"*Moxi, iadi, tatu, uana,*" he said slowly, and it was easy to see that meant, "one, two, three, four," and so on up to ten. These words made the point of an entering wedge. Next we learned to say, "What's its name?" and so gradually to feel our way about in the new tongue.

"Did you have to make the language?" so many persons ask me. No, indeed. It was there as a spoken language and had been for untold ages.

We missionary children got along fairly well, and it was not many months before we were speaking the native tongue as freely as our own. From the start the study of the language interested me. Under the tutelage of our expert, Mr. Heli Chatelain, a Swiss who was a genius in this line, I came gradually to do translation work, then was promoted to the printing office, where finally I came to have charge.

From the first the missionaries began putting to use what we learned. At first our efforts were crude, naturally enough. We dug and searched for words, but often to no avail until we stumbled on them by accident. For instance I wanted the native word for "plague." I consulted a native who worked for us, and who knew Portuguese very well but he could not produce the word. Only a few days later, however, he was telling others in my presence what trouble the rats were giving in the village, and ended his description by saying that the rats had become a perfect *dibebu*. There was my word!

Many amusing mistakes were made, some of which did not come to light until many years later. Joao Garcia, one of our splendid native workers, recently visited a small village where he gave a talk to the natives. "These are true words," was the verdict of the people when he had finished, and one man added, "Much like those we used to hear at the mission in the time of Mr. Crocodile."

"Mr. Crocodile!" said Joao, "who was he?"

"Oh, we don't know his other name," replied the man, "but that is what he called himself."

Joao's curiosity was excited and he probed the matter to the bottom. It proved that the man they had in mind was a most devoted missionary named William Mead, a fine musician and singer. One of the first songs we had used was one in which the refrain occurs, "when the last trumpet sounds I'll be there." It was not badly translated, but the translation did not fit the meter, so obliging the singer to give the words a wrong accent. One can imagine the missionary, rapt and earnest, with head thrown back and eyes shut, singing with all his soul, "I'll be there, I'll be there," when all the natives were understanding him to say, "I am a crocodile, I am a crocodile!"

Today the entire New Testament is translated into Kimbundu, and is to be printed at once. The fruitage of work and study through more than twenty years is this Testament. My great hope is to live to see the day when the whole Bible can be put in the hands of these natives to read in their own tongue, for a true adage is that which says:

"Christianity may be imposed upon people, but cannot be implanted in people unless they are given the Bible in their own language."

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Daniel the Thankful

By Stephen Trowbridge

(Continued from May Number)

Chapter II

DANIEL replied that he would endeavor to do his duty in the army, God helping him, but he would not deny Christ. At this the captain ordered him away, and beckoned to some fellow officers, to whom he narrated this strange episode. But the officers turned on him with laughter, that a private under his command should do such an absurd and shameful thing.

"You have excellent discipline," they jeered.

The chaffing nettled him, and sending for the soldier once more he ordered him to recant. When Daniel refused, the captain sullenly remarked:

"You will regret your decision," and dismissed him.

A few days later Daniel was on sentry duty from midnight to three o'clock at the entrance to the palace. It was this captain's turn for inspection. When he appeared in the distance, in the dim moonlight, Daniel immediately challenged with the old Turkish phrase current in the Egyptian army. The password is "Ameen" (i.e. Faithful). But the officer made no reply, pretending not to have heard. He looked daggers.

"What do you mean, you varlet, by sleeping at your post?" he demanded, and before Daniel could protest, he was ordered to report the next day at headquarters.

The charge that faced him was the gravest—that of failing to challenge a passer-by in the dead of night, at the entrance to the palace. Daniel firmly denied the charge, and the captain required higher authority to sentence him. The penalty would be imprisonment for life, or if any complicity in a plot could be proved, death.

In the quiet moments of the baptism sacrament three weeks before Daniel had not fully realized what a stormy time was ahead of him. His brain was now overwrought with thinking, but he resolved to put the issue in the hands of God and to hold to his new faith.

The colonel who presided at the court-martial, was, like all the officers in the sultan's bodyguard, a Moslem. He heard the evidence from the captain and asked the soldier if he pleaded guilty. Daniel replied that on the night in question he had instantly challenged the passing officer, but received no password in reply. The captain was very angry at this and requested the colonel to pronounce without further delay the sentence due to a traitor and a liar. But the colonel stated that when two Moslems, one an officer and the other a private, flatly disagree as to a grave charge such as this, no witnesses being available, the military code requires that a Koran be brought, and that the officer, with his right hand on the book swear to the accusation. Thereupon the officer's oath is considered valid and the full punishment is inflicted. This was the moment of crisis. But the captain wavered and demurred. He protested. He felt somehow in his veins the old Moslem tradition, that God visits with blindness him who swears falsely on the sacred text. There is also a very widely believed doctrine that in the final judgment ("the day of crushing" or "crowding," as the Moslems call it) God will repudiate every believer who has smirched his honor with perjury on the Koran.

The colonel demanded with surprise why the captain would not take oath. The Koran was unwrapped and presented. But the captains' hand remained at his side, impotent with fear. Daniel marveled at the way God was controlling.

The captain abandoned his main accusation and commenced a stream of vituperation, asserting that this private was most dishonest and insubordinate, always fomenting trouble and disorder. Finally the colonel pronounced his decision that since the soldier was guilty of disorderly conduct he should be deprived of his rank as corporal and should be detained in the barracks jail three days. Truly a light sentence and a veritable deliverance, compared with the peril which had been threatening a few moments before! Three days later Daniel was released, and is on regular duty once more. There may be other hardships ahead, especially while the discomfited captain is in authority. But the mission staff in Cairo rejoices in the faith of Daniel and says confidently, paraphrasing the message of St. Paul: "All the Christians of Egypt salute you, chiefly those that are in the sultan's body-guard."

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The Floods in China

MISSION houses at Tientsin. The water stood four feet deep around the house, the compound forming an island in the great waste of yellow water. Many lives were lost and much property was destroyed in this recent disastrous flood.

Note the substantial character of these homes for the missionaries, the result of a wise and economical policy.

Cuba and the World Situation

By George B. Myers

The author of this suggestive and timely article is the Very Reverend George B. Myers, dean of the Holy Trinity Cathedral in Havana.

IN time of war prepare for peace. Today the United States is engaged in the great world conflict for democracy, but when that struggle is over this hemisphere will face another such shambles unless meanwhile North and South America can grow to a better understanding of one another through common political and religious ideals. Only by the creation of a public moral conscience through the spread of Christian ideas by the mission churches and schools will Cuba and all the Americas, North and South, come together in peaceful harmony.

North America cannot throw stones at her neighbors to the south of her; we have not solved the problem of democracy for ourselves yet, to say nothing of the rest of the world, but the United States has what Cuba and the other Latin American Republics lack thus far—a public moral opinion. This lack is due to neither race nor climate. It is ideas, beliefs and convictions, that made the difference. It is due to the political and ecclesiastical autocracy of the Spanish state and church to which for centuries the people were subject. To the state they were taught to surrender their consciences and intellects in matters of government and to the church in questions of religion; hence initiative and personal responsibility died in the people and with it that intangible thing, public opinion, without which no genuine democracy can hope to exist.

WATER CARRIERS OF THE TROPICS

To create this public conscience by the spread of Christian ideals as we know them must be the mission of the evangelical churches. We must do this first of all for our own households of English speaking whites who are making their homes in Cuba and elsewhere in Latin America. There are thousands of such. They must be kept in touch with the ideals of their fathers or they will become a hindrance to us. Then we must minister to the English speaking blacks from the British West Indies who are scattered all over Central America and who look to us for religious ministration. Lastly there are the natives — blacks, whites, mulattoes and Indians, large numbers of whom are unchurched, indifferent or hostile to religion as they have known it. So many have broken altogether with Christianity as they have experienced it that there is a very real danger in a civilization that is secular and hostile to religion. Cuba and the other Latin American countries are prosperous now and will be more so after the war. Then the danger of a material civilization will increase.

As an evidence of Cuba's prosperity I subjoin the following figures which are taken from the report of the department of agriculture of the Cuban Government:

Description	*1913*	*1916*
Total foreign commerce over	$300,000,000.	$604,849,629.
Exports for fiscal year ending June, 1913...	165,000,000.	356,571,350. [Dec. 1916]
Imports for fiscal year ending June, 1913...	132,336,932.	248,278,279. [Dec. 1916]
Balance of trade in favor of Cuba.....	32,663,068.	108,293,071.
Balance of trade per capita	13	40
Foreign Export of Cuba per capita.....	66	132
Foreign imports of Cuba per capita.....	53	92
Foreign exports of U. S. per capita....	22	
Foreign imports of U. S. per capita....	17	

More merchandise enters and leaves the harbor of Havana than any other port in the Western Hemisphere except New York.

The value of the 1915-16 sugar crop was $275,000,000.

The tobacco crop was valued at $25,000,000.

Citrus fruits, pineapples, vegetables, cacao, and honey yielded $4,000,000.

Hardwoods and dye woods yielded $1,000,000.

Cattle, hides, etc., $3,000,000.

Iron, copper manganese and asphalt yielded $12,000,000.

Exports and imports have both increased 200 per cent. in the last two years.

All but 25 per cent. of Cuba's exports go to the United States.

Seventy per cent. of Cuba's imports come from the United States.

Since the beginning of the Republic (1902) Cuba's foreign commerce has increased 500 per cent.

From the above it will be seen that Cuba is experiencing an era of unprecedented prosperity. This prosperity will increase after the war, as sugar will be higher then than it is today. Such prosperity will carry its corresponding dangers. The work of our churches is needed and welcomed and there is no limit to the work they can do. A brief synopsis of what my own church has done since 1904 will be suggestive as it is typical of the others.

In 1904 we had 2 clergymen; now we have 18, equally divided between Americans and natives, with five men studying for the ministry. Then we had 226 communicants, now 1,923; then we had 85 Sunday school pupils and 15 teachers, now we have 1,309 pupils and 81 teachers; then we had 70 pupils and 4 teachers in parish schools, now we have 720 pupils and 32 teachers. We have 14 churches and 6 parish buildings and a property valuation of $191,767. Other communions show equally good results.

Many people ask, "Is Cuba grateful for what the United States has done for her?" When we entered the war against Germany the opportunity came for Cuba to prove that she was grateful, and she did. As soon as we had acted President Menocal immediately called Congress in special session and recommended a declaration of war, and without any hesitation every faction, including those which President Wilson had opposed in the revolution of a year ago, said that all Cuba possessed of men and resources was placed at the side of the great republic of the North which had come to her aid in her hour of need.

And to make that pledge good they borrowed fifty million dollars, quite a borrow for Cuba; confiscated three German and Austrian ships and gave two of them to the United States government, declining to accept one cent of remuneration; put their rifle range at Cabañas fortress in Havana at the disposal of Major (now General) Wittenmeyer, the military attaché at the American Legation, for the training of Americans in rifle practice, and by special permission of the government allowed the establishment of a chapter of the American Red Cross in Cuba.

In the difficult work of the Secret Service also we have had their loyal cooperation. Cuba is grateful; our churches are welcome. May they increase and through them may we cement that mutual understanding and friendship which will unite the Americas in a common service of mankind, based upon common political and religious ideals.

This is becoming more and more imperative for the future peace and welfare of this continent and of the world, as our political and commercial interests draw us daily closer together—for good or for ill.

Under the Southern Cross with the Gaucho

By William M. M. Thomas

Brazil is a vast unknown to many dwellers in the northern hemisphere, but even in Brazil itself there are parts and peoples little known to the rest of the state. Of such are the Gauchos, of whom Missionary Thomas has written after thirteen years among them.

THE land of the gaucho (gow-oo-sho) is the southern part of Brazil in the state of Rio Grande do Sul, —but just who and what is the gaucho? While in the modern and progressive city of Sao Paulo not four days and nights by train from the heart of Rio Grande I was asked that same question by cultivated Brazilians. A few days later I sat at table with a charming Brazilian family, a general with his wife and daughters, and the wife informed me with evident pride that she and her daughters were gauchos. She meant that they loved the country life with its freedom and bracing air, knew how to ride, to train horses, lassoo cattle and to live in the open plains.

The gaucho is not a farmer. His principal occupation is looking after his cattle. He is first of all a horseman, and for him there is no greater diversion than rounding up a herd or than branding the yearlings. Even the country boys at school get nervous when branding season draws near. They want to get back home.

To these people who live out in the open, under the stars and the Southern Cross, religion can be made a very real element in their lives. Without it they live in unrestrained lawlessness. They are only too prone to engage in contraband trade—their state is near both Uruguay and Argentina —and lottery and other forms of gambling are apt to take from them most of their profits.

When he visits the nearest town the gaucho, used to the unrestraint of his peculiar surroundings, falls an easy prey to the temptations of city life, yet one has but to go out into their country to find that these very men are easily reached by the gospel message. One need never fear to talk about religious things, and many of them will come to church services when appealed to in a tactful way. Their general ignorance is appalling. Schools are few. The people know very little about the world, not much about their own country, often nothing of books and usually little about religion. However, they can be reached and taught in many ways. In my boys' school at Porto Alegre are many students from these country districts and I have found that though rough and uncouth, ignorant, and with their minds filled with all sorts of superstitions they are yet diamonds in the rough.

I remember well paying a visit to the country home of one of these boys of mine. We reached the thatched cottage after a long ride on horseback and were received with open arms by all the family. After an abundant supper we sat around the fire while many were the tales told of adventures on the plains and with the horses. Early the next morning, being Sunday, we set forth to pay our respects to the families of the neighborhood and announce services for noon. By eleven o'clock people began to arrive and they kept on coming until two, to partake of the ample dinner prepared for all by our hostess. Many had traveled far on foot or on horseback or in ox-carts. Then came the services, which were held in the living room. There were baptisms. There were eager listeners and some who had come to drink of the water of life by receiving communion from a table spread in the name of Him who would have us look for his scattered sheep wherever they are.

I count it one of my greatest privileges to know and be the friend of these people, for in them lies a vast field of opportunity to sow the good seeds of honesty, purity, truth and religion.

Ways That Win

THE committee in charge of the Presbyterian United Movement has issued the following recommendations that will be suggestive for workers in other communions:

I. That, having regard to the urgent need of largely increasing the church's revenues, in order—

(1) That the salaries of pastors may be made more adequate to present day needs;

(2) That our churches and our boards may be more efficiently equipped and operated, so as to meet the growing demands made upon them and the enhanced cost, officers of churches—elders, trustees and deacons—be called into conferences, as may be found most feasible, whether locally or in presbyteries, to face this imperative claim and devise ways and means of providing for the increase required.

II. That the following be and hereby is authorized as the official definition of the Every Member Plan, namely:

"The Every Member Plan involves an offering for benevolences as well as for local church support, secured by individual subscription on a weekly basis, through an annual personal canvass of the whole congregation."

The churches are urged to carry out the plan fully, omitting none of the features here embodied, seeing that not only is income thus increased, but the entire life of the church is likewise quickened.

III. That pastors and church officers be called upon to recognize the necessity for spiritual motive power behind the Every Member methods, through—

Waiting together in prayer for the quickening of the Holy Spirit;

Instructing the people in the principles of Christian stewardship;

Presenting the facts relative to the work and needs of the boards of the church.

We therefore commend anew:

The establishing of the Church United or Missionary Committee in every church;

The use of the literature of the boards and of the supply office and the *Assembly Herald;*

The regular presentation of the work of the boards and agencies of the church according to the schedule adopted by the general assembly of 1916;

The Every Member Social Visitation, and

A course of sermons on Christian stewardship in every pulpit.

IV. Seeing that the church will not rise to her full power for achieving her task until her conception of wealth becomes more truly Christian, and seeing that pastors cannot teach and lead the people until they themselves are alive to and practice the Scriptural principles of giving, the assembly's committee for the Every Member Plan be authorized to arrange for a series of stewardship conferences such as that held at Princeton, N. J., in October, 1916, these conferences to be planned in such numbers and held at such places as will most effectively reach the whole church, including the centers where are our theological seminaries.

V. That steps be taken to cultivate systematic and proportionate giving in our Sunday schools and meetings of young people, coupled with systematized instruction as to the work of the assembly's agencies and the Scriptural principles of giving.

VI. That, remembering how our Lord lifted the old commandment, "Thou shalt love thy neighbor as thyself," to a yet higher level, the assembly urges the churches not to stop short of the standard already adopted, namely:

"To have every member give not less for the missionary and benevolent work of the church at large than for local church support."

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Churches That Reaped Because They Sowed

Madison Avenue, Albany, New York (Membership 425)

The Preparation

IN addition to five illustrated and two other missionary addresses given in preparation for the canvass, I gave seven sermons as follows:—

1. The Open Door and the Many Adversaries. 1 Cor. 16.
2. A Spiritual Church. Acts 11:29, 30 and Acts 13: 2, 3.
3. The Times of Ignorance. Acts 17:30, 31.
4. Communion Address: The Lamb of God that Taketh Away the Sins of the World. John 1:29.
5. A Survey of Presbyterian Responsibility or Our Church as a World Power. Acts 1:8.
6. The Valley of Dry Bones—or The New Spirit in the Orient. Ezek. 37:1, 14.
7. An Ideal Church Policy. 1 Cor. 16:2.

The Difficulties

1. The fear and skepticism of our trustees lest our own finances should be crippled.

2. A mortgage of $19,000.

3. The canvass occurred during zero weather in February when the blizzard was at its height and several of the well-to-do members were out of town.

The Results

1. We increased the number of subscribers through double pocket envelopes to the missionary enterprises from fifty to ninety-three.

2. Before we began using the envelopes we subscribed $360 to benevolences. As a result of the canvass our members have subscribed to the same objects for next year $895.

3. They also increased their subscription to the support of the church by $374. If the canvass had not been undertaken, the trustees would have been $373.60 behind on their budget. As it is, we will, for a second time, finish the year with all bills paid.

4. Under the auspices of our Men's Club we are going to have a missionary committee which is to organize fifteen teams of men, two on a team. These teams will start out on the second Sunday afternoon in September to visit a list of ten families each. These will be purely social visits to remind them that the church has reopened. A second visit will be made, socially, after the first of the year. Then in April or May will occur the Every Member Canvass, which next year will include a follow-up scheme to include any one who may have been out of town.

In each of the ten months preceding the next canvass there will be an illustrated lantern missionary lecture on some one of the Presbyterian fields in foreign lands. One mid-week meeting each month will be given to a missionary character, with a "World Survey." At intervals throughout the year there will be missionary sermons. I expect also to give some brief biographies of missionaries before the Sunday school from week to week. We are planning to hang portraits of our missionary heroes in the Sunday school room.—CHARLES F. SHAW.

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(*Continued from page 299*)

home, for heathenism has no home. We were at once all sympathy with the old man in his misfortune. He asked us to go and see his house, which we did. The ordinary villager's home consists of three tiny rooms—this man had at least twenty-five, opening off from the various courts of his yard, and it was pitiful indeed to view the place, the combined result of fire gut and hand loot. Small wonder that from his viewpoint of hopelessness he should say: "If I should at once be threatened with beheading, I should not fear, or even care. What greater woe can hell have in store for me than I have already experienced?" A revelation of the details of this case would, I believe, if they dared be told, show in a most graphic and terrible way, how all this situation is directly the outcome of the un-Christly enmities, jealousies and intrigues of Western governments.

And this situation explains why, though this is the busy season, peasants are eager to take the time from their fields and threshing-floors to listen to the gospel—to anything that savors of hope and consolation in these evil times of wars and rumors of wars.

Small wonder the poor people in the villages visited say: "Thank the gods we have not money!" The rich, because of this war that we understand not, are eating bitterness too terrible to endure."

Small wonder then that these common folk who from afar view this world horror rolling relentlessly towards them like a tidal wave, are filled with dread. Small wonder that, in the presence of this universal dementia, this monstrous phantasmagoria of blood, this wild riot of woe and hate, they listen with eagerness to the gospel on the street as they have opportunity—all too little.

Instinctively, though inarticulately, confusedly, vaguely, they ask the age-long question: "To whom shall we go? **Thou** hast the Words of Life!"

+

First Chinese Bishop

THE first native of China to be raised to the Episcopate is the Venerable Archdeacon T. S. King of the Chekiang Mission of the Church of England. The first Oriental to be ordained bishop was Rt. Rev. V. S. Azariah of India in 1912.

Missiongrams

The McAll Mission in Paris which for years has done so much good work among the unchurched thousands of France is now devoting all its energies to war work. Through its many branches it has accomplished a splendid amount of relief, and has the ardent support of the French authorities as well as other relief organizations.

Fifteen Years' Service in Hawaii has just been completed by Bishop Restarick of the Episcopal Church. Among the interesting bits of information he has sent home is the fact that in his work he uses five different language prayer books, American, Japanese, Korean, Chinese and Hawaiian.

Naval Training School—A big Sunday school is the ambition of many a pastor, but the stoutest hearted among them might well be dismayed if he suddenly found himself face to face with a class of three thousand two hundred and seventy-six! This is the enrollment from the Great Lakes Naval Training School. A more enthusiastic crowd of young students doesn't exist.

Prohibition—The roll of states endorsing national prohibition now bears ten names—Mississippi, Virginia, Kentucky, North Dakota, South Carolina, Maryland, Montana, Texas, Delaware, South Dakota.

The Sanctity of the Sabbath Day. For more than three years, one of the most distinguished citizens of Baltimore has devoted himself to the preservation of the Christian Sabbath. After one meeting had closed, a physician asked: "How can you get time from your busy life to do this sort of work?" His reply was: "This is my chief business, to do the Lord's work. When this is done, I engage in my professional duties." That man is Dr. Howard A. Kelly.

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MEN AND MISSIONS is published monthly except July and August by the Laymen's Missionary Movement of the United States and Canada, 1 Madison Avenue, New York City.
IT WAS ENTERED as Second Class Matter, May 28, 1910, at the New York Postoffice under the Act of March 3, 1879.
THE SUBSCRIPTION PRICE is fifty cents per year. Foreign countries twenty cents additional. Single copies five cents.
FRED P. HAGGARD is the Editor and there is an Editorial Board consisting of William B. Millar, E. W. Halford, and W. E. Doughty.

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